

How many wives and concubines (slaves or what his right hand possessed) had Mahomet?

How many missed marriage had he known?

(Part 2)

In this second part, I will mention four other wives that the Prophet had known. I am going to give details as I have done with first three wives, except for *Zaynab*, the wife of *Zayd*. You will recall that I pinpoint out that the Quran authorized the Prophet and his companions to have illegal sexual intercourse or fornication with slaves and captives or what their right hand possessed. After all, all his wives were spinsters except Aisha.

4. *Hafsah bint 'Umar* (625 AD)

1. *'Umar* said: I met *Abu Bakr* and I said to him: Narrated *'Abdullah bin 'Umar*: When *Hafsah* became a widow, *'Umar* said, I met *Abu Bakr* and said to him, If you wish I will marry *Hafsah bint 'Umar* to you. I waited for a few days then God's messenger asked for her hand. Later *Abu Bakr* met me and said, nothing stopped me from returning to you concerning your offer except that I knew that God's messenger had mentioned her, and I could never let out the secret of God's messenger. If he had left her, I would have accepted her (**Bukhari: 5/342, 7/55, 60, 75; An-Nasai: 4/3250, 3261; Ahmad: 1/70; Musnad Ibn Ja'd: 1/3035**).

5. *Zaynab bint Khuzaymah* (02/625 – 10/625 AD)

1. The Prophet married *Zaynab bint Khuzaymah* and she was the mother of the poor (**Al-Ahad wal-mathani by Ibn 'Asim: 5/3095; Al-mu'jam al-kabir: 24/148; Al-mustadrak 'ala-sahihain: 4/6713, 6804, 6806; As-sunan al-kubra: 7/111**).

2. He married *Zaynab bint Khuzaymah al-Hilaliyyah* in Medinah (**Al-Mu'jam al-kabir: 22/1088; Muswannaf Abdur Razzaq: 7/13997; Muswannaf Ibn Abu Shaybah: 7/36035**).

6. *Hind bint Umayyah* (Umme Salamah – 626 AD)

1. *Az-Zuhri* reported from *Abu Bakr ibn 'Abdur Rahman ibn Al-Harith ibn Hisham* who reported from *Umme Salamah*, the wife of the Prophet... (**Sirah Ibn Ishaq: 1/213**).

2. After that, the messenger of God married *Umme Salamah Hind bint Abi Umayyah*, after *Umme Habibah*... (**Sirah Ibn Ishaq: 1/260**).

3. The messenger of God married *Umme Salamah* in the month of Shawwal and he consummated his marriage in the same month (**Sirah Ibn Ishaq: 1/261; Tarikh at-Tabari: 2/561, 3/42, 164, 5/139**).

4. The messenger of God married *Umme Salamah bint Abi Umayyah ibn al-Mughirah al-Makhzumiyyah* and she was called *Hind* (**Sirah Ibn Hisham: 2/644; Ah-tabaqat al-kubra: 1/102, 154, 317**).

See also as reference: **Sirah Ibn Hisham: 1/289, 339, 469, 497, 2/282; Tarikh at-Tabari: 2/61, 271, 11/560, 604, 608, 671; At-Tabaqat al-kubra: 1/102, 154**.

Umme Salamah, when she got married, was a widow with four children (**Sunan an-Nasai: 4/3288, 3289; Jami' at-Tirmidhi: 5/3023**).

7. Zaynab bint Jahsh (03/627 AD)

I think that this will take some time concerning the relation of the Prophet with *Zaynab bint Jahsh*, the declared wife of *Zayd ibn Harithah*, his adopted son and husband of *Zaynab* and his daughter-in-law. Her marriage with the Prophet is a bit complicated and all people must know the truth about this marriage.

1. We have to know who *Zayd ibn Harithah* was:

He was born in the year 581 AD and died in the year 629 AD that is to say he was forty eight years old. His father was *Harithah ibn Sharahi* and his mother was *Sawdah bint Tha'labah*. He married six times. The Quran made allusion to him directly, in verse 37 of chapter 33.

33/37: So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them.

Why is it so? Why among all these companions of Prophet, only *Zayd* name was made directly? Is it because of his marriage to *Zaynab*, his wife? Is this why his name appears in the Quran? His wife *Zaynab* was attracted by the Prophet because she was beautiful and the Prophet envied her and wanted her to be his, in order to have sexual relation with her. The Quran verse reads as follows:

33/37: So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of God accomplished.

Later we will see when God had married the Prophet to *Zaynab*!

These wives of *Zayd* were as follows:

- *Durrah*, the daughter of *Abu Lahab (Fakhita)*, a cousin of the Prophet (**At-Tabaqat al-kubra: 3/33, 40, 45; An-sab-ul-ashraf: 1/471; At-Tahreer wat-tanweer: 22/30; Tarikh Dimashq: 19/358; Al-isabah fi tamyeez as-sahabah: 2/496**).
- *Umme Ayman (Barakah)*, she was a freed slave woman of Mahomet (**Muslim: 19/4375; Sharh Abu Dawood: 6/44; Sharh Ibn Majah: 1/118; Fa'id-ul-qadir: 6/152; Sharh Tirmidhi: 2/78; Majma'uz-zawaid: 9/15289; Fath-ul-bari: 5/245, 7/89, 225, 263; Mustadrak Abu 'Awana: 4/264; Al-mu'jam al-kabir: 4/6910; At-tabaqat al-kubra: 1/183; Tartikatun-nabi: 1/109; Al-iswaba fi tamyeez as-sahabah: 1/301; Rouh-ul-bayan: 3/478**).
- *Hind bint al-Awwam*, the niece of *Khadijah* (**At-tabaqat al-kubra: 3/33; At-tahreer wat-tanweer: 22/30; Ta'rikh Dimashq: 19/358, Al-isabah fi tamyeez as-sahabah: 2/496**).
- *Humaymah (or Umaymah)*, the daughter of *Sayfi (Umme Mubashshir)* (**Sunan ad-Darimi: 3/2652; Ahmad: 44/27042, 45/27361; Sahih Ibn Hibban: 11/4800; Al-mu'jam al-kabir: 25/264; Mustakhraj Abu 'Awana: 12/5631; Musnad Ishaq ibn Rahawiyyah: 4/1995, 5/2197; Al-ahad wal-mathani: 6/3319**).
- *Zaynab, bint Jahsh* (the future desired wife of the Prophet) (**Sunan Sa'id al-Mansour: 1/188; Al-mu'jam al-kabir: 6/5588, 22/1084, 1087, 1088, 24/103; Sunan ad-Darqutni: 4/3796; Al-mustadrak 'alas-sahihain: 4/6774; As-sunan as-saghir: 3/2413; Muswannaf Abdur Razzaq: 6/10326, 7.13997; Muswannaf**

Ibn Abu Shaybah: 7/36035; As-sunan al-kubra: 7/13781; Fath-ul-bayan: 11/93; At-tahreer wat-tanweer: 22/30).

- *Umme Kulthum bint 'Uqbah* (**Al-mustadrak 'alas-sahihain: 4/6927; Tarikh al-Madinah: 2/492; Dalail-an-nubuwwah: 4/170; Imta'ul-asma: 1/298; Tarikh al-khamis: 2/74; Ar-rawda al-fiha: 1/65; At-tahreer wat-tanweer: 22/30).**

He had three children:

- *Usamah ibn Zayd* and his mother's name was *Umme Ayman* (**Al-Maghazi by Al-Waqidi: 3/922, 1119; Muswannaf Abdur Razzaq: 5/9781; Al-tabaqat al-kubra: 1/183, 237, 8/179, 223; Al-muhbir: 128, 406; Al-ma'arif: 1/144, 145; An-sab-ul-Ashraf: 1/471; At-Tarikh al-kabir: 1/57, 62, 2/2355, 3413; Ta'rikh at-Tabari: 11/511).**
- *Zayd* (and his mother was named *Durrah bint Abi Lahb*) (**At-Tabaqat al-kubra: 3/31).**
- *Ruqayyah* (her mother's name was *Durrah bint Abi Lahb*) (**At-Tabaqat al-kubra: 3/33).**

Before becoming the adopted son of the Prophet, he was a slave of *Khadijah* in her house for several years. Later on, Mahomet liberated him and adopted him as his son (*Zayd*, the son of Mahomet). He was supposed to be one year younger than Mahomet (according to lunar calendar, he was fifty-five when he died). From that time, he was known as the son of Mahomet.

1. We did not call him *Zayd ibn Harithah* but *Zayd ibn Mahomet* until the Quran revealed:

33/5: Call them by their fathers; it is more just in the sight of God (Muslim 31/5956; Sunan at-Tirmidhi: 1/3814, 5/3209, 3297).

There is the pretension that he was kidnapped by the *Qayn* and he was sold as slave for 400 dinars. A merchant called *Hakim ibn Hizam* bought him and offered him as a gift to *Khadijah*. *Khadijah* offered him as a gift to Mahomet when he married her.

2. Mahomet was attached to him and he gave him the name of *al-Habib* (**Tarikh ar-rousul wal-muluk: 11/616).**

2. Now, let us see the biography and history of *Zaynab bint Jahsh*:

Zaynab, the daughter of *Jahsh*, was born in the year 590 AD and she died in the year 641 AD. She was twenty years younger than the Prophet. Before marrying the Prophet, she was married to *Zayd ibn Harithah*. She was the first cousin of the Prophet before she became his wife. Her father was *Jahsh*, the son of *Riyab* and her mother was named *Umaymah*, the daughter of *'Abdul-Muttalib*.

At first, she refused to accept *Zayd* as her status was too high, and she found it difficult to marry an ex-slave, until the Prophet liberated him and also she was already a widow of the *Qureish*. But finally, she agreed to marry him because the Prophet was responsible to celebrate this marriage. Later on, he (the Prophet) waited for *Zayd* to divorce with her so as he would marry her.

1. The Prophet married *Zayd ibn Harithah* to *Zaynab bint Jahsh*, the daughter of his paternal aunt (**Tafsir Mujahid: 549; tafsir Muqatil ibn Sulayman: 3/472; Muswannaf Ibn Abdur Razzaq: 6/10326; Sirah Ibn Hisham: 9; At-tabaqat al-kubra: 5/165).**

2. *Zayd ibn Harithah*, the slave of the messenger of God, on whom God granted the favor of Islam and the Prophet also granted him the favor of liberation and married him to the daughter of his paternal uncle, *Zaynab bint Jahsh* ([Sirah Ibn Ishaq: 137; 262; Al-Umm: 4/81; Ahkam-ul-Quran – as-Shafi'i: 360/202; Sirah Ibn Hisham: 1/678, 2/232; At-tabaqat al-Kubra: 8/101; Tafsir at-Tabari: 20/273; Tafsir Ibn Hazim: 9/17693; Al-mu'jam al-kabir: 24/42](#)).

The word of God concerning this is:

33/37: And when you said to the one on whom God bestowed favor and you bestowed favor, "Keep your wife and fear God, while you concealed within yourself that which God is to disclose.

At first, *Zaynab* was not agreeable to this marriage, but then God is supposed to have revealed:

33/36: It is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys God and His Messenger has certainly strayed into clear error.

Concerning this statement, the messenger of God wished to marry *Zayd ibn Harithah* to *Zaynab bint Jahsh* and she refused and said: Will you marry me to a man who was a slave yesterday? She was very dignified and honored. When this verse was revealed, she left the matter with the Prophet, and so he married her to him ([Tafsir Yahya ibn Salam: 2/720; tafsir al-Quran al-azize by Ibn Abi Zamin: 3/401](#)).

This marriage lasted for two years ([Tafhim-ul-Quran by Mawdoudi: 4/112-113](#)).

Ibn 'Abbas said concerning the statement of God:

33/36: It is not for a believing man or a believing woman, when God and His Messenger have decided a matter... until the end of the verse:

This is because the messenger of God went out to celebrate the engagement of his son *Zayd ibn Harithah*. He came to *Zaynab bint Jahsh al-Asadiyyah* and made up the engagement (between the two). She said: I am not going to marry him. The messenger of God said: Marry him! She said: Messenger of God! I am going to force myself! Meanwhile, God revealed to his messenger:

33/36: It is not for a believing man or a believing woman, when God and His Messenger have decided a matter... until the end of the verse.

She said: Are you satisfied with him to marry me? The prophet said: **Yes!** She said: So am I going to disobey the messenger of God, I gifted myself in marriage ([Tafsir at-Tabari: 19/112, 20/271; Al-hidayah ila bulugh-un-nihayah: 9/5838; Tafsir Ibn Kathir: 6/375, 421; Fath-ul-qadir: 4/326; At-tasfir al-munir: 22/29](#)).

Mujahid said regarding the verse: ... **It is not for a believing man or a believing woman, when God and His Messenger have decided a matter** ... this is *Zaynab bint Jahsh* and her disgust to marry *Zayd ibn Harithah*, when the Prophet ordered her to do so ([Tafsir Mujahid: 549; Tafsir at-Tabari: 19/113, 20/281](#)).

Qatada said concerning the verse: **It is not for a believing man or a believing woman, when God and His Messenger have decided a matter** ... was revealed for *Zaynab bint Jahsh*. She was the niece of the paternal uncle of the messenger of God and the messenger of God asked her in marriage and she agreed. She thought that he asked her in marriage himself. When she knew that it was for *Zayd ibn Harithah*, she refused and expressed her disapprobation. So

God revealed: ***It is not for a believing man or a believing woman, when God and His Messenger have decided a matter.*** Finally she agreed and married to him (***Tafsir at-Tabari: 19/113, 20/272; Al-mu'jam al-kabir: 24/45; Tafsir ath-Tha'labi: 8/46, 21/449; Al-Isti'ab fi bayan al-asbab: 3/115***).

If we have to quote, there is much more to say on the marriage of *Zayd ibn Harithah* and *Zaynab bint Jahsh*.

The history of the divorce of *Zaynab* and her marriage to the Prophet is indeed complicated. As I said, the Prophet had bad intention on *Zaynab* while she was still in marriage with her husband *Zayd*. Right in the beginning, we find that the Prophet had a bad eye on *Zaynab* and he was interested with the wife of his adopted son (*Zayd*). Later on, the Quran was revealed canceling this adoption to prove that he could marry her. From that era, *Zayd* was no more the son of Mahomet, but the son of *Harithah*. Refer to the hadiths above.

Just consider how God sent the Quran to save His Prophet from such a situation concerning his marriage with *Zaynab*. Later on, we will see more verses that He revealed.

Now, let us see the history that people relate. If it was possible, I would say that adolescents less than eighteen years should not read this erotic aspect that was found in these narrations. In these scenarios, we have:

1. God himself was the director of the scenario.
2. The Prophet was the principal actor.
3. *Zaynab* was the principal actress.
4. *Zayd ibn Harithah* was the secondary actor.

We will see that in this scenario, we have:

1. God knew very well what transaction had *Zaynab*.
2. God himself marry him (the Prophet) to her, with Gabriel as witness or ambassador.
3. The Prophet had already made intention on *Zaynab*. Because of her beauty, his eyes popped out.
4. God sent verses of the Quran in defense of His Prophet.
5. The Prophet himself paid the dowry (*mahar*) of *Zayd*, as if he paid for himself in advance.
6. The Prophet has seen *Zaynab* in her house and she was completely naked.

1 – At first, let me say that God knew very well that Mahomet had a bad intention with *Zaynab* and that he was interested in her, despite that he married her with *Zayd*, his adopted son. That's why there was a need for sending verses of the Quran to defend him.

Anas reported concerning the verse: ***But you did hide in yourself that which God will make manifest... (33:37)*** about *Zaynab bint Jahsh*, *Zayd* had come to the Prophet complaining, and he wanted to divorce with her, so he consulted the Prophet. The Prophet said: ***Keep your wife to yourself, and fear God (33:37)*** (***Jami' at-Tirmidhi: 5/3212***).

'*Ali ibn Zayd* said: '*Ali ibn al-Husain* said to me that *al-Husain* said concerning the word of God: ***But you did hide in yourself that which God will make manifest... (33:37)***, he said: He was stunned by her (*Zaynab*) and he said to *Zayd*: ***Fear God and take back your wife***. He said: No! But God has informed the Prophet that *Zaynab* will be his wife (***Ahkam-ul-Quran: 3/472; Al-badr al-munir: 7/471, 473; As-shifa bi ta'reef-ul-mustafa: 2/425; Subul-hayd war-rashad: 12/10; Sharh-us-shifaa: 2/347***).

In this verse, God is guilty because He said to the Prophet, well before, that *Zaynab* will be his wife and the Prophet also is guilty because he was stunned by this woman who is not his and he had his ideas on her despite that she was already married. God, as if, took part in this

adultery that the Prophet perpetuated when he looked at *Zaynab*. The Prophet is reported to have said:

The adultery of the two eyes is looking (Sahih Muslim: 33/6422; As-sunan al-kubra by al-Bayhaqi: 7/13510; As-sunan al-kubra by an-Nasai: 14/13640; Kanz-ul-Ummal: 5/13059).

He has been looking in addition to have wished her? He made his mind work. How do we call this type of attitude? Was God willing to help him by sending verses to defend him in his act of adultery?

2 – Then the Prophet said in hadiths that God Himself has married him to *Zaynab* in the heavens. Incredible! The same scenario applied to his marriage to Aisha. It is because of her age (6 years old) and his age (53 years old) that God made this marriage in order to prevent people from criticizing the Prophet. Here, it is because of his daughter-in-law that He married him to her. God says:

33/37: So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their claimed sons when they no longer have need of them.

It seems that before *Zayd* gave her divorce, God married *Zaynab* to the Prophet and then it was said to him that God married you to the Prophet:

Yahya ibn Sallam and others have reported that the Messenger of God called *Zayd* and said to him: **Go to Zaynab and mention me to her.** *Yahya* said: And inform him and said to him that God has married him to her. *Zayd* asked to open the door and she said: Who is this? He said: *Zayd*! She said: What is your need? He said: The Messenger of God sent me. She said: Welcome to the Messenger of God and she opened the door for him. As he entered, he saw her in tears. He said: May God not make your eyes in tears... God has changed me in the place of someone who is better than I. She said: Who? *Zayd* said: The Messenger of God! Therefore she prostrated (**Ahkam-ul-Quran by Ibn Arabi: 3/579**).

He had the gut (the Prophet) to say to the husband of *Zaynab*, to go and say to your wife that God has married her to him (the Prophet)! This is an extreme gut!

She used to boast to the wives of the Prophet and said: God married me in the Heavens (**Tafsir al-Qurtubi: 14/193; Sahih al-Bukhari: 9/517; Sunan an-Nasai: 4/3254; Tafsir Muqatil: 3/496; Ahmad: 21/13360, 44/26751; At-Tabaqat al-kubra: 8/82, 84; Sunan al-kubra by an-Nasai: 6/3252, 8/8869, 10/11347; Al-mu'jam al-kabir: 24/107, 114; Al-bidayah wan-nihayah: 6/152; Majma'uz-zawaid: 7/11271; Muhammad: 1/326; Rawai'ul-bayan: 2/322**).

Anas reported that the following verse was revealed concerning *Zaynab bint Jahsh*: When *Zayd* stopped all relations with her, we married her to you... She used to boast with the wives of the Prophet and she said: You family married you but as for me, it was God who married me in the seventh heaven (**Sahih al-Bukhari: 9/516; Jami' at-Tirmidhi: 5/3213; Sunan an-Nasai: 4/3254**).

She said: Until orders from my Lord came! She stood on her mat. The Quran was revealed and the Prophet came to her without prior permission. She used to boast with the wives of the Prophet and said: As far as you are concerned, your fathers married you. As for me, it was God who married me on the seventh heaven (**Ahkam-ul-Quran by Ibn al-'Arabi: 3/575, 579**).

Anas reported that *Zayd ibn Harithah* came and was complaining to the Prophet and the Prophet said to him: **Fear God and keep your wife!** Aisha said: If the messenger of God had to hide something from the Quran, it would have been this. *Zaynab* used to boast to the wives of the Prophet and used to say: Your family married you but as for me, it was God who married me in the seventh heaven ([Sahih al-Bukhari: 9/516](#); [Jami' at-Tirmidhi: 5/3213](#); [At-tabaqat al-kubra: 8/82](#); [As-sunan al-kubra: 7/13361](#)).

The Messenger of God summoned *Zayd* and said to him: **Go to *Zaynab* and inform him that God married me to her** ([Tafsir Yahya ibn Salam: 2/272](#); [Tafsir alk-Quran al-'azize: 4/403](#); [Tafsir al-Mawardi: 4/406](#)).

Who is going to *Zaynab* to give her the good news that God married me to her in the heavens ([Al-mustadrak 'alas-sahihain: 4/25, 106](#); [Ad-durr-ul-manthur: 6/613, 12/55](#); [As-siraj al-munir: 3/251](#))?

God Himself married her and then He sent Gabriel to inform her ([Ta'riq at-Tabari: 3/165](#); [Al-kamil fit ta'riq: 2/172](#)).

Gabriel descended to the Prophet and informed him that God has married him to *Zaynab bint Jahsh* and that is what is meant by "he desired her" ([Al-mustadrak alas sahihain: 4/6777](#); [At-tahrir wat-tanwir: 22/31](#); [At-asas fit-tafsir: 8/4443](#); [Hilyat-ul-awliya: 4/315](#); [Al-hujjah fil bayan: 2/462](#); [Al-badr al-munir: 7/473](#); [As-shifa bi ta'rif huquq al-mustafa: 2/426](#); [As-sirah an-nabawiyyah by Ibn Kathir: 3/279](#); [Imta'ul-asma: 6/61](#); [Al-khasais al-kubra: 2/492](#); [Subul-ul-hady: 12/11](#); [Sharh-us-shifa: 2/348](#); [Al-bidaya wan-nihaya: 4/167, 6/153](#); [Silsila-ul-masabih wal-huda: 5/8](#)).

Have you seen where has boastfulness brought her? Have you realized the contradictions that are in these narrations? God says:

49/11: O you who have believed, let not a people ridicule people; perhaps they may be better than them; nor let women ridicule women; perhaps they may be better than them.

Did not *Zaynab*, the wife of the Prophet, know this verse? How could she trample and fool the Quran when she was supposed to live during the best era and generations? So what are we expecting with people of the 21st century?

And then, she took Gabriel as ambassador and witness to this marriage that God made in the Heaven:

The Compassionate married me to you on His throne and Gabriel was my ambassador and I was the daughter of his paternal aunt ([Ijtima'-ul-juyush: 2/125](#)).

Then God married her to the Prophet on the seventh heaven with Gabriel as witness ([Ma'rifat-us-sahabah: 6/3222](#)).

3 – As I said before, well before her divorce, the Prophet was very interested in her. The Prophet knew that one must not have interest in a married woman, when her husband is present or is still alive. But he did it, with the support of God who was willing to save him from critics of the general public. The Prophet himself had said:

God's Apostle has forbidden a person making the proposal of marriage when his brother has already made such a proposal... ([Sahih al-Bukhari: 3/350](#); [Sahih Muslim: 8/3274, 3289, 3290, 3294](#); [Sunan Abu Dawood: 11/2075, 2076](#); [Sunan an-Nasai: 4/3242, 3244](#); [Jami' at-Tirmidhi: 2/1134](#); [Sunan Ibn Majah: 3/1867, 1868](#)).

Let us see some fishy things in the following hadiths:

A person should not make a proposal of marriage when his brother has already made a proposal except when he gives permission (Sahih Muslim: 8/3287, 10/3618).

And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand (Sahih al-Bukhari: 7/73).

And none should ask for the hand of a girl who is already engaged to his brother, but one should wait till the first suitor marries her or leaves her (Sahih al-Bukhari: 7/74).

Consider these three hadiths:

1. In the first hadith, no one has the right to ask the hand of someone for marriage while she is engaged with someone else, except when permission from the fiancé is sought. What is this? Can someone authorize his fiancée to have someone else asking her hand? What about the first? Has not the Prophet said in the beginning: **God's Apostle has forbidden a person making the proposal of marriage when his brother has already made such a proposal ...** Is this not clear or is it ambiguous?
2. In the second hadith, the first fiancé can allow a third person to ask the hand of his fiancée in marriage. What is this? What will happen to the first if he gives permission to the second and the fiancée accept this demand? Will there be two husbands for a single wife?
3. In the third hadith, the third person has to wait until she marries the fiancé and then he may send his request of marriage to the married woman. This is very strange! Someone marries a lady with the intention of leaving her to someone else? What is this strangeness?

So the Prophet said all this in support of his illegal action of marrying his daughter-in-law, the wife of *Zayd*. He imposed on him to leave her pretending that there are verses of the Quran on this permission and then he married to her!

Let us see other comical narrations:

5 – The Prophet himself paid the dowry for *Zayd* to *Zaynab*. This is an indication that he already had intentions on her. For that, he paid his own dowry in advance, with the bad intentions that he had. When someone get married to a lady or a woman, he must himself pay the dowry to the bride, even if it was a verses of the Quran (See **Sahih al-Bukhari: 3/505, 6/547, 548, 7/24, 54, 58, 63, 66, 72, 79, 760; Sahih Muslim: 8/3316; Sunan Abu Dawood: 11/2106; Jami' at-Tirmidhi: 2/1114; Sunan an-Nasai: 4/3341**). The payment of dowry is a must on the bridegroom in a marriage contract.

But what had the Prophet given to her as a dowry:

Her dowry (*swadaqah*) was: ten dinars; sixty dirham; one veil and one armor; sixty *mudd* of dates (**Sirah Ibn Kathir: 3/278; Al-bidaya wan-nihaya: 4/145, 161, 166**).

Why did he give all the dowries? Did he give his own dowry in advance, because God will marry him to her, with Gabriel as witness? Did he have sexual relations with her and at that time, he did not give her a dowry of his own, apart from the dowry he gave her in the name of *Zayd*?

When he (*Zayd*) terminated with her (*Zaynab*), he separated from her. He (God) who undertook her marriage was God Himself. In other words, He revealed to him that he can have sexual relations with her without a guardian (*wali*), without a dowry (*mahar*), without a marriage contract and without witness among men ([Tafsir Ibn Kathir: 6/379, 425](#); [Al-asas fit tafsir: 8/4432, 4442](#); [Al-lu'lu' wal-maknun fi sirat-un-nabi al-ma'mun: 3/72](#)).

Let us see what religion has to say concerning giving the dowry to a lady whom we want to marry:

4/4: And give the women their gifts graciously.

Here, we see that the Quran states that we must give to women their dowry when we are marrying them. But in hadith, we see that the Prophet can have sexual relation without a dowry. Which is which?

Concerning the guardian (*wali*), we read:

Abu Mussa reported from the Prophet who had said: **There is no marriage contract without a guardian** (*wali* or representative) ([Sunan Abu Dawood: 11/2080](#); [Jami' at-Tirmidhi: 2/1101, 1102, 1108](#); [Sunan Ibn Majah: 3/1880, 1881](#) [Sunan ad-Darimi: 11/2116, 2117](#); [Musnad Abu Dawood at-Tiyalisi: 1/525, 3/1566](#); [Muswannaf Abdur Razzaq: 6/10473, 10475, 10476, 10492, 10506](#)).

The hadith stipulates that there must be a guardian, but for the marriage of the Prophet to *Zaynab*, there was no need for one! Was it because God himself celebrated their marriage in the seventh heaven?

6 – The Prophet has seen *Zaynab* naked in her house and it was then that he was attracted to her and showed interest in her. We have many hadiths and narrations of the Prophet and *Zaynab* and their relation that developed between them:

Aisha was amazed by the beauty of *Zaynab*:

Aisha said: I was amazed by the news of her beauty. On other thing is that she was the greatest and most honored when God Himself made her the wife of the Prophet in heaven ([Al-mustadrak 'alas-sahihain: 4/25](#); [At-tabaqat al-kubra: 8/81](#); [Ta'rikh at-Tabari: 2/563, 11/608](#); [Al-badr al-munir: 7/469](#); [Al-isabah fi tamyiz as-sahabah: 8/153](#)).

If a woman like *Aisha* was amazed by the beauty of another woman, *Zaynab*, then imagine what will be the attitude of a man in the person of the Prophet?

This concerns *Zaynab bint Jahsh*, according to what was mentioned, that the Prophet saw her and he was astonished by her, whereas she was under the responsibility of her slave *Zayd*. *Zayd* have disgust in his heart because God knew what was there in the heart of the Prophet. He wanted to separate with her. *Zayd* mentioned this with the Messenger of God and the latter said to him: **Keep your wife!** And the Prophet wished that he separated with her so that he may marry her ([Tafsir at-Tabari: 4/480, 20/273](#)).

The Prophet saw her naked:

Muhammad ibn Yahya ibn Hibban reported: The Messenger of God went to the house of *Zayd ibn Harithah* – and *Zayd* was called *Zayd ibn Muhammad*. It is possible that the Prophet did not see him for some time. He (the Prophet) asked: **Where is Zayd?** He went to his house to look for him but did not see him. So his wife *Zaynab bint Jahsh* welcomed him in his place. The Messenger of God turned away his face. She said: He is not here oh Messenger of God! By my father and mother, come in! The Messenger of God refused to enter. *Zaynab* hurried to put her clothes on when someone said to her: The Messenger of God is at the door!

She was more in a hurry and she was amazed by the Prophet... ([At-tabaqat al-kubra: 8/80](#); [Ta'rikh at-Tabari: 2/562](#); [Ad-durr al-manthur: 6/612](#)).

By the fact that she hurried to wear her clothes it is clear that she was naked!

Ibn Zayd said: The Prophet married *Zayd ibn Harithah* to *Zaynab bint Jahsh*, the daughter of the paternal aunt. One day, the Prophet came out with the intention of visiting him. At the door, there was a curtain of fur. The wind has raised the curtain and she (*Zaynab*) appeared. She was in her room, completely naked. Her beauty touched the heart of the Prophet. When this happened, she caused the other (*Zayd*) to have disgust. He came and said: Messenger of God! I want to separate from my companion (*Zaynab*)? The Prophet said: **What happens to you? Do you find some fault in her?** He said: No, by God! I don't see any fault in her! I see nothing except good things in her! The Messenger of God said: **Keep your wife and fear God!** This is the statement of God:

33/37: *And when you said to him on whom God has bestowed Grace and you have done favor: Keep your wife to yourself, and fear God. But you did hide in yourself that which God will make manifest, you did fear the people whereas God had a better right that you should fear Him. So when Zayd had accomplished his desire from her, we gave her to you in marriage...* ([Tafsir at-Tabari: 20/274](#); [Ta'rikh at-Tabari: 2/563](#); [Ad-dakhil fit tafsir: 1/97](#); [Al-badr al-munir: 7/470](#); [Imta'-ul-asma: 10/209](#)).

Let us see what the Quran says when visiting someone (Muslim, particularly if it is a *mahram*, someone whom we can marry):

24/27: *O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.*

24/28: *And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you.*

Concerning casting a glance in the house of someone, without him knowing, the Prophet himself had said:

Sahl ibn Sad said: Someone cast a glance in the house of the Prophet and the Prophet was scratching his head with a *midri*. He said to him: **If I knew that you cast a glance, I would have pierced your eyes. Permission was given in view of the prohibited thing** ([Sahih al-Bukhari: 7/807](#)).

But do we have the right to cast a glance in the house of someone, mainly with a bad intention on the person in it? Ponder a little!

Now that we have taken cognizance of what are in the hadiths and narrations, I think that we need a summary of the marriage that took place with *Zayd*, *Zaynab*, and the Prophet:

1. *Zayd ibn Harithah* was married to *Zaynab* first.
2. The name of *Zayd* appears in the Quran directly, in chapter 33, verse 37. He was the only one whose name, among so much companions, is mentioned in the Quran. Not even a wife of the Prophet was mentioned, why?
3. *Zayd* was a slave and he worked for *Khadijah*. When *Khadijah* married the Prophet, she offered him a gift in the person of her slave. Then the Prophet emancipated him.
4. The Prophet adopted him and he was known as the son of Muhammad.
5. The Quran cancelled the law of adoption just because the Prophet was interested in his wife, *Zaynab* who was also his cousin. He was no more known as *Zayd the son of Muhammad*, but *Zayd*, the son of *Harithah*.

6. *Zaynab* was twenty years younger than the Prophet, contrarily to *Aisha* who was forty seven years younger than him.
7. That's why God had to marry him to them because of *Aisha*'s age and *Zaynab* was his daughter-in-law.
8. *Zaynab* felt a degree of superiority that's why she boasted.
9. *Zaynab* refused to marry with *Zayd* before she has an elevated status and he was an ex-slave of the Prophet.
10. The Prophet himself married *Zayd* to *Zaynab* on an order of God who sent verses of the Quran and the Prophet commanded *Zaynab* to marry *Zayd*.
11. The Prophet himself paid the dowry of *Zayd*.
12. The marriage contract between *Zayd* and *Zaynab* lasted for two years.
13. The divorce of *Zayd* with *Zaynab* had a cause, that is because the Prophet had seen her naked, then *Zayd* felt disgust and said to the Prophet that he had separated with her.
14. Prophet pretended that *Zayd* should not divorce *Zaynab* and God sent other verses to prevent this divorce from happening. The Prophet himself is speaking in this verse.
15. God knew in advance what bad intention had the Prophet on *Zaynab* whereas she was already married to *Zayd* and he was his husband. That's why God send verses of the Quran on this matter.
16. Was God guilty in this affair of marriage between *Zaynab* and the Prophet?
17. In this scenario of marriage between *Zaynab* and the Prophet, there are verses revealed to save the Prophet from critics, for example, this was permitted only to the Prophet.
18. The Prophet was amazed by the beauty of *Zaynab* when he saw her naked in her house and when he saw her through her door,
19. The marriage of *Zaynab* with the Prophet was made in heaven or the seventh heaven.
20. *Zaynab* ridiculed the verses that states: ***Nor let women ridicule women (49/11)***.
21. God said to Gabriel to go and inform *Zaynab* of her marriage with the Prophet.
22. Gabriel was an ambassador or a witness to this marriage.
23. The Prophet had bad intention and God knew very well and despite that, he said: **And none should ask for the hand of a girl who is already engaged to his brother, but one should wait till the first suitor marries her or leaves her (Sahih al-Bukhari: 7/74)**.
24. God said to the Prophet that he needed no dowry for his marriage with *Zaynab*.
25. The Prophet married *Zaynab* on the 27th of March 627 AC.
26. *Zaynab* died in the year 641 and she was fifty-three years old, according to the lunar calendar.